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Address all to Clinton, Miss.

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The next meeting will be held at Shreveport, the next Thursday before the third Sunday in October.

THE MISSISSIPPI BAPTIST RECORD.

A religious and family newspaper published weekly at Clinton, Miss., under the auspices of the Baptist Conventions of Mississippi and Louisiana, and devoted to the interests of the Baptist cause especially in those States.

The Evangel will be the exponent of sound Baptist doctrine. It will, on one of the pretences which now agitate the denominations, give forth an uncertain sound, to become no better than a hollow sound, but to be tainted to the truth as held and practiced by the Baptist churches of the stricter sort. While the paper will in all things be sound, it will also be Christian in spirit, most to all, even to those of a contrary way of thinking.

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In short, whatever interests our people will interest the conductors of the Mississippi Baptist Record.

Take the paper and help the cause of Christ and yourself and your family. Send two dollars and fifty cents by registered letter, express, or P. O. Order on Clinton, M. T. Martin and you will receive the paper postage paid one year.

Why is it Thus? and What is the Remedy?

While reflecting on the lamentable condition of our country—the various calamities which have befallen us within the last few years—the present impoverished condition of our people, the inquiry arises in my mind, "What is the cause of all this?" Why is it that we have been subjected to four years of intestine strife? Why is it that political vassalage was so long fastened upon us? Why so many failures in our crops? Why such depression in financial circles? There must be a cause for all these

# MISSISSIPPI BAPTIST RECORD.

INTEGRITY, AND FIDELITY TO THE CAUSE OF CHRIST.

VOL. 1.

CLINTON, MISS., THURSDAY, NOVEMBER 1, 1877.

# THE RECORD.

Communications intended for publication should be written on one side of the paper in a legible hand.

Letters referring to business matters should give the full names and P. O.'s of all parties concerned. Business letters and communications for the paper should be kept separate. Marriage and death notices are limited to One Hundred words; for all over this number, two cents for every additional word will be charged, which must come with the notice.

that I ever saw in this latitude.

In the valley below stretched out a beautiful sheet of water, twelve feet deep, where he raises his fish. And, while looking at it, I saw a trout casting a "shad roach," which eyes and mouth threw itself high into the air, darting its tail skyward.

In a beautiful grove adjoining the pond, I noticed a bevy of bright eyed calves huddled in the cool shade, and looking up at me with all the innocence and all other "means of grace," of human devices never seen, save, never will, nor never can save on sinners. That there would have been just as many sinners saved no more, no less, if such things as straw, benches, etc., had never been heard of.

R. G. HENRETT.

NO. 40.

troubles, and I think it is high time that we as a people—as a Christian people, should investigate the matter, and proceed to apply the remedy. For the last four or five years the general cry has gone up for reformation in the administration of our government, and while a partial change has been effected in this direction, yet our financial condition seems to grow worse,—the end seems to be not yet. Troubles seem to thicken around us. The clouds of adversity and misfortune seem to grow darker. The failures of the earth to bring forth her bountiful profusion and sufficiency seem not to lessen. And many other growing evils that I might enumerate are staves in the face. We pause and again inquire what is the cause of all these troubles? Without anticipating the reply that many may give, I proceed to remark that I have for some time been seriously impressed with apprehensions that the one grand cause is the general forgetfulness of God, and consequent worship paid at the shrine of idolatry. Fashion and gold, or money-making seems to be the chief absorbing subjects of the age. Some may think that the term idolatry is too harsh, but I know of no more appropriate term to apply to that which occupies the heart and brain of the devotee to fashion, or of him who is given to the supreme love of money. Idolatry, whatever shape it may assume, is abominable in the sight of God, and while He may not visit vengeance immediately upon those who practice it, yet He will not withhold forever the indications of His displeasure. Upon His ancient people, the Jews, He visited severe chastisements, because of their forgetfulness of Him, and turning to the worship of idols. We read of their being carried into captivity—of their vines casting the leaf before the time—the devourer sent upon their fields, and other calamities befalling them because the rulers, with the people, offered sacrifices in the temples of idols. On one occasion the Lord, speaking through His prophet, Malachi, said to those same people: "Ye are cursed with a curse; for ye have robbed Me even this whole nation." Well may we ponder this denunciation when contemplating our own condition as a nation. May we not fear that we are under a similar curse because we have robbed, and are still persisting in robbing God? Not simply as individuals, but as a nation, do we not rob and dishonor God. Corruption in high places has Jesus for years, and is still abroad in the land. The recent developments made in our last national administration, and the many similar developments made in many of our local governments, are too patent for us to deny the existence of much wickedness and corruption in high places; and for us to check this, yet it is abundant.

Our rulers and lawgivers seem to have that regard for the honor of God that they ought to, and will inspire a God-loving and God-honoring administration. I will cite one particular instance of these seeming disregard of the honor of God, and that is in the toleration of the profanation of the Sabbath day. While I believe the law forbids the transaction of private and public business on the Sabbath, yet this is done more or less all over our country, and the officers of the law in many cases connive at it, and perhaps defend it.

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Christians are asleep. Alas! what a lamentable state! In this sad picture we see it is refreshing to see a few who have not bowed the knee to Baal, and I thank God for it. But alas! how few compared to the multitude. Yet methinks sometimes that were it not for this few, the destroying elements of God's direst wrath might be poured out upon the world. While the heathen are perishing for the lack of the Gospel, and while souls in our own land are sinking into everlasting woe, how indifferent are the masses of those who profess to love Christ! How little of our means are laid upon the altar of Christianity, while thousands are being spent every day that which is not bread, and to gratify an insatiable desire to conciliate the Devil. Look abroad over the land, and behold the destination of the gospel ministry, witness the number of churches where the light of the preached Gospel has gone out, from which the candlestick has been removed, and ask yourselves why is this so? Alas! it is because we have been robbing God of the means necessary to carry on the good work. What is the general result of all this spiritual apathy and indifference? It seems that the forbearance of Heaven has ceased, and God is chastening us for our sins. War has come upon us and left many bleeding hearts. Calamity after calamity has fallen upon us. Financial distress and embarrassment hang over us like a pall of night. The seasons are against us. Drought has again and again cut short our crops. Then the devourer, rust, the army worm, etc., have partially consumed what was spared by the drought. Poverty-stricken and discouraged, we find ourselves, as a mass, more and more every year. And oftentimes, the true lovers of Jesus, who are willing to give their all, if need be, for Christ, feel like David when he said: "By the rivers of Babylon we sat down, yes, we wept when we remembered Zion."

I blame Dr. Saddlebag for dropping the question so unmercifully, and regard his supposition, to Bro. Williamson as the merest quibble; but then it is the fashion for "Doctors," to cut us little people up in the same way that we cut up "subjects" in a dissecting room, and Bro. W. must not bear malice, but attribute it all to the force of habit in the Doctor.

I would not, in penning this article, create any unnecessary alarm, and, therefore, do not press the question so far as to say that we are to blame; but, oh! it is not high time that Christians should awake to a realization of these sad and solemn facts, and begin to strive to duty? Can we expect God's blessings upon the same way that we cut up "subjects" in a dissecting room, and Bro. W. must not bear malice, but attribute it all to the force of habit in the Doctor.

And now I will cool down the Doctor's kindling ire, (which no doubt begins to sparkle as I blow the breath of my criticism directly into his orthodox face) by saying that I take it up unwilling to see a question, that affects us all so intimately, pass without a more thoughtful ventilation.

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In conclusion, the children of the world are wise enough to gather a harvest and fill their barns and store-rooms for the coming year; and more, a small sum is laid by for incidents, and thus debt is avoided.

But the children of God are not like the rest of the world; they are poor, and have no assurance in God's Word that He will bless an ungrateful and God-dishonoring people.

But what is the remedy? "Remember unto me, and I will return unto you with the Lord of Hosts," is the language of Jehovah to His ancient people, and I believe it is applicable to us.

Again, Christ says: "I will assume the same position that affects us all so intimately, pass without a more thoughtful ventilation.

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J. B. GAMBRELL, - - - Editor.

M. T. MARTIN, - - - Proprietor.

Price—\$1.50 per Annum, in Advance.

CLINTON, MISS.

THURSDAY, NOV. 1, 1877.

### THE RECORD.

The Fair and Winter Campaign—Two Thousand New Subscribers for the Record in Mississippi and Louisiana.

Now is the time to begin work while there's money in the country. It is now certain that the Record will be more than self-supporting the first year. The past is secure. What shall the future be? Under God what we and our friends make it.

We have no new policy to announce. As in the past, we shall keep straight on in the advocacy of those Bible principles held and practiced by the people called Baptists. With favor for none and charity for all, we shall continue to say what ever the Word of God seems to us to justify.

During the fall and winter the Record will be full of interest. We are planning many good things for our readers which we want two thousand new subscribers to enjoy with us.

In helping us to increase our subscription list you will help those whom you induce to take the paper; you will help your churches, your pastors, the cause of missions, home and abroad, the cause of ministerial education, all the educational institutions in Mississippi and Louisiana.

You will help to spread abroad the knowledge of Christ. Will you help? We wish to aid two hundred brethren and sisters in Mississippi and Louisiana who will each raise a club during this fall and winter.

We will send the Record free to any minister who will obligate himself to work for the paper, and will send us during the year not less than five subscriptions.

Will not every subscriber show his paper to his neighbors and ask them to subscribe?

### Can It Be?

On the first page will be found an article by our esteemed correspondent Eld. R. G. Hewlett, on this subject. We do not differ widely from our correspondent. But there are two sides to all things. All human events may be looked at from two standpoints, the human and the divine. From the divine side every thing is certain, every thing is moving on in appointed ways to an appointed end.

Everything is "certain" with the All-Wise Almighty God, and with Him there is no contingency at all.

With respect to His elect, they have been of old chosen, even before the foundation of the world, and have been predestinated to be conformed to the image of Christ. The purposes of God's grace are unalterable, and can never be thwarted by man or devil.

On the other side, from a human standpoint, every thing is uncertain and it is proper to conform our language to this fact. We may say properly, that unless men hear the gospel and repeat they will be lost. Again we say properly, that people perish for lack of knowledge, and it is our business to give them this knowledge. For instance, it was determined that those who were with Paul in his shipwreck should be saved, but Paul could say that unless they would remain in the ship they would perish.

The overthrow of Napoleon at Waterloo was a predestined event in the history of that wonderful man of destiny; still we may say truly that had Grouchy brought his reserves into action at the proper moment, Napoleon would have been master of the continent. He was overthrow through the criminal failure of his trusted Marshal. So sinners are lost through our failures. But the loss of God stand and will stand.

It is worthy of thought, in this connection, that God will hold us responsible for our failures to obey His revealed will. Secret things belong to God, but revealed things to us and to our children. He will perform his purposes any way, but if we fail to obey His commands, we must abide the consequences.

### Read This Carefully.

Next week we will go over our book and strike off the names of all whose time is out. Of course on our own account, we dislike to part with any of our patrons, but we also regret to do so on their account. We have consecrated our lives to the establishment of a strong sound Baptist paper for the lower Mississippi Valley. We are anxious to increase our subscription list, because brains and money must go together in making a paper. But we cannot do a vice it business. Our friends do not wish us to try to do it, as it would prove our ruin. We appeal to those whose names are dropped, to renew at once and lose nothing of the good things we are preparing for them. If, however, any one thinks the Record not worth a nickel a week, let that one not renew. We are not beggars. I look out for a card from as,

### MISSISSIPPI STATE FAIR AND GAMBLING OPERATIONS.

The Mississippi State Fair is announced to open on the 12th of November. It is understood generally, we suppose, that this Fair is gotten up by enterprising citizens for the promotion of the agricultural and mechanical interests of the State. So far as it promotes these important interests it should have the hearty support of all good citizens. We give it our hearty endorsement both as a citizen and journalist. But there are some things connected with this business that we feel it our duty to notice and condemn in strong terms.

We are informed that the Sunday-school children of the State and the pupils of the various secular schools are invited to attend.

Now, teachers and parents ought to know that gambling, on quite a large scale, is one feature of the entertainment during the whole week. We say gambling, because that is what we understand horse-racing for money to be. This racing is to be carried on by the Mississippi Jockey Club under the patronage of the Fair Association. The Association indeed offers certain purses to be run during the week.

We have been informed also that the past ground has been rented or the privilege sold to certain other gambling companies for the purpose of carrying on their disreputable business to their advantage and to the disadvantage of the uninitiated.

We regret exceedingly that this worthy Association should take the Jockey Club and other things of like character under its patronage. We do not wish our children to learn gambling or to cease to think of it as something there is something in the old saying, "Charity begins at home."

As matters appear to us from reading the programme, it is the duty of all good men to set the seal of disapprobation upon this institution.

We do not pretend to speak for others, and we may be wrong, but to our mind, the Mississippi Fair Association can lay no just a claim to the patronage of the Christian people of this State till these objectionable features are removed.

No doubt much can be said on the other side in the way of explanation and extenuation. But after all, gambling is an evil, and can not be justified on any grounds. It has been said that racing for money is a feature of all fairs. We believe it is, but that does not alter the case. Drunkenness, lying, defrauding, etc., are common, but they are not the better for this.

We suppose the Association wish to make money, and they find this the easiest way to do it, if it is not the best.

We do not wish to injure the business of any man or company of men, but we do not feel that we would do our duty as the editor of a religious paper, if we did not express our views on this subject.

Our advice to teachers and parents is to keep the children at home. The gambling operations of this Association are an outrage on the Christian sentiment of the State. If gentle men wish to use such means to make money, Christian people ought to leave them to carry on such business by themselves, or with that class that approves of gambling for sport or profit. In these remarks we have done injustice to any one, we will gladly make the proper amends, when convinced of the wrong.

### Another Word From "Mobile."

*Delta Herald*.—We think each of the definitions of Landmarkism contained in your reply to the Record of September 20th entitled you to the prize. The first spirit of Landmarkism was manifested when John came to Jesus, "And we forbade him, because he followeth not us." Landmarkites see not the Pedobaptist when he is "casting out devils" in Christ's name. All those whom we know and have heard of—landmarkites are extreme Baptists who "slay, damaged, rather than helped their cause."

That one who signed himself "Omega," and replied to "Mobile's" definition of date July 5th, either cannot understand English, or purposely misconstrued the definition. "Mobile" wrote: "Landmarkism of the present day is the doctrine of all those Baptist bigots who worship God according to the dictates of their own consciences, and are angry because other Baptists and sects will not do the same." Now, "Mobile" is confident of the correctness of his definition, but, like John Kerr, he never fails at the dog that barks at him. "Omega" said: "The animals of the definition would indicate that Mobile is angry." No. "Omega" has "Mobile" ever entertained toward the Landmarkites but wished that they were more moderate and that they were more consistent with their own and common sense of God, such contracted views of Deity's plans of salvation, and such Landmarkism!—Mobile in Religious Herald.

"Mobile" is an "enlightened" person, we would like for him to furnish information on the following points:

1. What likeness in the world is there between those Baptists who wish to let Pedobaptists alone to do all the good they may, and the disciples who commanded the exorcists to follow them? "Landmarkists" technically so-called, wish to do just like the disciples ought to have done.

2. Does Mobile know of any Baptists who are "angry" because others do not worship according to their consciences? We are pretty thick with these "Baptist bigots," and in all our life we never saw one of them "angry" on any such account.

"Mobile," we think is writing from his own heart, a thing right common among men, especially among those who are so sure they are "enlightened," that they look upon others and "contemn" their "littleness of soul."

Mobile is very "enlightened" surely, for like John Kerr, he never barks at the dog that barks at him. He is, no doubt, "like" many other great men, in some respects, but we must be allowed to say that it is not characteristic of great minds to bring "craaling accusations" against people, and call them odious names without proof, and all over a fictitious signature. Better literally bark at dogs than to do this unseemly thing.

3. If "Mobile" wishes Landmarkers were more enlightened," why does he not teach them the "Deity's plans of salvation" instead of calling them "bigots"? Would this not better fit an "enlightened" Christian man who has large views of things? But it would not be half so easy perhaps.

4. Why is it that "Mobile" and some other Baptists are always gentle toward Pedobaptists, and say no end of good things of them, but speak of their "Landmark" brethren in terms of such severity? Are those Baptists who favor restricting preaching in the churches, to those who are members of the church, are in sympathy with it, are sound in the faith, &c., worse than those who would blot out the Baptist name, if they could? Or does Mobile exhaust his store of charity on Pedobaptists, so that he has none left for his brethren? If so, we see that there is something in the old saying, "Charity begins at home."

5. We are greatly concerned to have "Mobile" inform us and our readers particularly about the "Deity's plans of salvation." We confess that our views on that subject seem "contradicted" in comparison with the ideas of some of the "enlightened" of this age, whose "Celestial Railroad" is of the broad-gauge kind.

As we read the Scriptures, things look rather narrow and "contracted" to us. Of course, our "littleness of soul" has something to do with the way we read; but allowing for this, we think the "narrow" way of "salvation" better reported in the Scriptures than the broad way.

But "Mobile," perhaps, refers to the "Deity's plans of salvation" so far as means are concerned. Well, let us think a little, and call up our stock of information on that subject. Really we know nothing of the "Deity's plans of salvation" that concern us, except what has been revealed in the Scriptures. If Mobile knows anything more, we would like to hear from him; he may be "enlightened" beyond the common lot of men.

Now, what are the "Deity's plans" as revealed in the Scriptures? As we read, Christ established churches and committed to them in solemn trust, the Gospel and the ordinances.

By his authority those men who were called of God by the Spirit, were ordained to preach the Gospel, and administer ordinances. These men were always members of the church, baptized and sound in the faith.

They preached the Gospel, the Lord was with them, people believed, were baptized, and thus the seed was sown to the churches. Such is the "contracted" view of the Deity's plans of salvation."

How does "Mobile" read? Has he a new revelation? if so, we will be glad to get his new light when he proves that it is genuine fire from above, and not fox fire, as we suspect. The first spirit of Landmarkism was manifested when John came to Jesus, "And we forbade him, because he followeth not us."

"Mobile" sees not the Pedobaptist when he is "casting out devils" in Christ's name. All those whom we know and have heard of—landmarkites are extreme Baptists who "slay, damaged, rather than helped their cause."

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"Mobile" is an "enlightened" person, we would like for him to furnish information on the following points:

1. What likeness in the world is there between those Baptists who wish to let Pedobaptists alone to do all the good they may, and the disciples who commanded the exorcists to follow them? "Landmarkists" technically so-called, wish to do just like the disciples ought to have done.

2. Does Mobile know of any Baptists who are "angry" because others do not worship according to their consciences? We are pretty thick with these "Baptist bigots," and in all our life we never saw one of them "angry" on any such account.

"Mobile," we think is writing from his own heart, a thing right common among men, especially among those who are so sure they are "enlightened," that they look upon others and "contemn" their "littleness of soul."

Mobile is very "enlightened" surely, for like John Kerr, he never barks at the dog that barks at him. He is, no doubt, "like" many other great men, in some respects, but we must be allowed to say that it is not characteristic of great minds to bring "craaling accusations" against people, and call them odious names without proof, and all over a fictitious signature. Better literally bark at dogs than to do this unseemly thing.

3. If "Mobile" wishes Landmarkers were more enlightened," why does he not teach them the "Deity's plans of salvation" instead of calling them "bigots"? Would this not better fit an "enlightened" Christian man who has large views of things? But it would not be half so easy perhaps.

4. Why is it that "Mobile" and some other Baptists are always gentle toward Pedobaptists, and say no end of good things of them, but speak of their "Landmark" brethren in terms of such severity? Are those Baptists who favor restricting preaching in the churches, to those who are members of the church, are in sympathy with it, are sound in the faith, &c., worse than those who would blot out the Baptist name, if they could? Or does Mobile exhaust his store of charity on Pedobaptists, so that he has none left for his brethren? If so, we see that there is something in the old saying, "Charity begins at home."

5. We are greatly concerned to have "Mobile" inform us and our readers particularly about the "Deity's plans of salvation." We confess that our views on that subject seem "contradicted" in comparison with the ideas of some of the "enlightened" of this age, whose "Celestial Railroad" is of the broad-gauge kind.

As we read the Scriptures, things look rather narrow and "contracted" to us. Of course, our "littleness of soul" has something to do with the way we read; but allowing for this, we think the "narrow" way of "salvation" better reported in the Scriptures than the broad way.

But "Mobile," perhaps, refers to the "Deity's plans of salvation" so far as means are concerned. Well, let us think a little, and call up our stock of information on that subject. Really we know nothing of the "Deity's plans of salvation" that concern us, except what has been revealed in the Scriptures. If Mobile knows anything more, we would like to hear from him; he may be "enlightened" beyond the common lot of men.

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# MISSISSIPPI BAPTIST RECORD.

CLINTON, MISS.,  
THURSDAY, NOV. 1, 1877.

## Advertising Rates.

SPACE.	One Week.	Two Weeks.	Three Weeks.	One Month.
1 inch.....	1.00	1.75	2.50	2.50
2 inches.....	2.00	3.50	5.00	5.00
3 inches.....	3.00	5.00	7.00	7.00
4 inches.....	4.00	6.50	8.00	8.00
5 inches.....	5.00	7.00	8.50	8.50
6 inches.....	6.00	10.00	13.00	16.00
7 inches.....	10.00	16.00	20.00	25.00

  

SPACE.	Two Months.	Three Months.	Twelve Months.
1 inch.....	4.50	6.00	10.00
2 inches.....	7.00	10.00	16.00
3 inches.....	10.00	15.00	30.00
4 inches.....	12.00	20.00	40.00
5 inches.....	14.00	18.00	30.00
6 inches.....	25.00	35.00	55.00
7 inches.....	40.00	55.00	85.00

## Chips from Presbytery of Central Mississippi, with Comments.

The elders in many of our churches should either resign or do better.—Dr. Hunter. Excellent advice for some deacons and clerks of some Baptist churches.

Ministers are not without fault. Three of our churches which now might have been prosperous, were dissolved by their preachers in presbytery.—An Elder. “But there was a majority of elders in the meeting when this action was taken.”—Minister. “This was undoubtedly done, I think, and both preachers and elders are at fault, but the greater blame belongs to the ministry.”—Moderator. Is it not better—Scriptural? does it not tend to increase the sense of responsibility and pity of the members, for Christians to voluntarily associate themselves together in church capacity, and continue such a relation so long as they think that they can thus better promote their own happiness and extend the Redeemer’s kingdom? Are they not better judges of their own necessities, desires and abilities than any body of men, not intimately associated with them, could be? Thus Baptist churches are originated and perpetrated.

Admitting the validity of the ordinances as administered by other denominations, we recognize and revere their ministers as Scripturally qualified?—Introductory Sermon. All Baptists, he did not admit the validity of the ordinances of other denominations, then he would not receive their ministers as Scripturally qualified.

I find that the duty of baptizing their children is generally disregarded by parents. Many neglect it, and some oppose it as wrong.”—Evangelist. It is exceedingly difficult to prevent the neglect of a practice, by which many Baptists confess they had no express command in the Word of God. It is a growing conviction in the minds of Bible readers of those who desire above all things, loyalty to revealed truth—that there is neither precept for example of nor allusion thereto in the New Testament. But this evangelist had no difficulty in convincing parents whom he met that it was scriptural, and he has baptized thirty or forty children since the spring meeting of the Presbytery.

Churches fashioned after apostolic model should be composed only of spiritual, converted characters. To these, however, belong the right and duty of bringing their children to Christ, and having the seal of the covenant, baptism, administered to them. Those who, to increase their numbers, baptize children, when neither parent is a believer, act without Divine warrant. God does not enter into covenants with unbelievers. Those children of the promise, who have received the seal of the covenant, should not be admitted into full fellowship and the Lord’s table until they obtain sufficient religious knowledge to discern the Lord’s body.”—Introductory Sermon. If the Bible enjoins such a duty upon the observance of parents, it is strange that no two denominations, nor all of any one of them, who practice infant baptism, are agreed as to whom and for what the right should be administered. It is taken for granted that those children of the promise, who have received the seal of the covenant are converted until they show in their conduct that they are not. Not long since, in one of the Presbyterian periodicals it was contended that he who claims that they are not regenerated must produce evidence of the fact. Are the children of believers born holy? This denomination claims, and we think correctly, that the moral condition of Adam’s posterity is one of universal native and total depravity, or that all men are born totally depraved. Where then are these hours of promise regenerated? Does the change occur when the seal of the covenant is imposed? The reflection can not be prevented that many think more is done in this rite than the mere placing of the child more nearly in the channel of grace, making his condition salvable, and therefore his chance of salvation better than that of those into whom the rite has not been administered. But we must not attribute to the faith of any persons that which we seem compelled to infer from their teachings when they claim that the inference is illegal and unscriptural. This is a big chip, but it is from a large tree which is soft and splits easily.

Our Band.—Our office was serenaded the other night by the Clinton Brass Band. The gentlemen have the thanks of the Record crew from the devil up. We notice great improvement in the playing of our Band. Sunday evening “Hold the Fort” and other sacred pieces were rendered very sweetly. We suggest that the proper persons would do well to have a nice music stand erected on some prominent point whence the Band could enliven us with their music.

We take it for granted that the gentlemen know the impropriety of performing anything except sacred music on the Sabbath.

## Glad Tidings from the Indians.

The work among the wild Indians is necessarily a tedious one. Among more enlightened people it is hard to work successfully against popular prejudice. Therefore, when I see evidences of this prejudice on the part of these Indians yielding to the influence of the gospel, I am obliged to chronicle it as glad tidings. If brethren will have patience, and sustain the work here with their prayers and contributions, the sheaves will be garnered in due season. My work looks more to the future than the present for results; therefore, I am busily engaged in the study of the Comanche language.

Affectionately your brother,

A. J. Holt.

A red cross indicates that your time is out. We will send the paper till the 1st of November and wait with you if you wish. If you want the paper stopped now write us. [Ms]

—a command to be obeyed, and not a gift to be enjoyed in the fulfillment of a promise. God promises favors, blessings; He commands the performance of duties. The blessing promised was certainly the gift of the Holy Spirit.—Verses 17, 38, 39. Still may we not expect the children of believers, upon whom the seal of the covenant has been impressed, to receive the fulfillment of the promise? An Elder. “But there was a majority of elders in the meeting when this action was taken.”—Minister. “This was undoubtedly done, I think, and both preachers and elders are at fault, but the greater blame belongs to the ministry.”—Moderator. Is it not better—Scriptural? does it not tend to increase the sense of responsibility and pity of the members, for Christians to voluntarily associate themselves together in church capacity, and continue such a relation so long as they think that they can thus better promote their own happiness and extend the Redeemer’s kingdom? Are they not better judges of their own necessities, desires and abilities than any body of men, not intimately associated with them, could be? Thus Baptist churches are originated and perpetrated.

Banks and life insurance companies are still failing in the North. And these carry many other things down with them.

Hinds county has several sets of candidates. The regular nominees are good men, but the offices would not go around, you see.

Gen. Bedford Forest died in Memphis on Oct. 29th. He had been some years a member of the Cumberland Presbyterian Church.

“Southern merchants are buying more silks and fine goods than for a long time past.” That shows that people have more money or less sense.

Buel, the correspondent of a New Orleans paper, has been writing on the bankruptcy of the North. He makes things look gloomy in that section.

The Eastern war progresses slowly, with recent success on the Russian side. About 100,000 lives have been sacrificed in the struggle so far, and the end is not yet.

The Republican Convention of Nebraska refused to endorse the President’s policy. Things have gone forward till it does not matter much what Nebraska says about it.

A French writer says Grant quit the presidency when he was no longer wanted there, and advised McMahon to do the same. We could tell that Frenchman that Grant was not quite that accommodating.

Politics in France are in a complete boil. President McMahon has been doing some very arbitrary things and now it is said he or the ministry will resign. McMahon says he will complete his seven years as President.

It is expected that Alfonso, the young King of Spain, will marry the Princess Mercedes, daughter of the Duke de Montpensier, on the 23rd of January, 1878. Montpensier is one of the richest men in the world.

Moreover, the season is upon us, when much that was planned and recommended at the Convention must be followed up by earnest activity, if at all.

The failure of the minutes, as far as the College is concerned, has been obviated by a liberal supply of the report of the Board of Trustees, scattered throughout the State. No doubt the report on State missions would be as gladly welcomed, and prove equally beneficial. So also, we might speak of the Foreign mission, and indeed of all the work done at Starkville.

The fact, however, stands us in the face, that there is no money to enable our Society to give these to our people. Now, what are we to do under these circumstances?

My opinion is that these minutes ought to be published, and the sooner they are published, the better for the work of the Convention. If we can not have them in pamphlet form, let us have them in some other form. My proposition is that the minutes be published entire in the Record, and that the money in the Treasury for the printing of minutes be paid for such publication. I believe the matter would be acceptable reading to the patrons of the paper, and if it be thought too voluminous for one issue it could be carried through several issues, which I should prefer.

I spoke of this suggestion to Bro. Freeman the other day, and he approved it heartily. I now speak it to my brethren throughout the State, and hope the Record shall have responses from many brethren, who will likewise give their approval.

A. V. Rowe.

Note.—This is a very important matter, and one that ought to be settled at once.

What do the brethren think about it? Write us at once, and let us determine what course to pursue. We think it would be better for the churches to forward money and have the minutes printed in regular form.

I’ve come to stay,” the settler announced, when he advertised his arrival in a country village.

“Time flies,” suggested she. “Yes,” he answered, sadly taking a dark object out of the cream, “Time flies were gone.”

Scenar News.

They have strikes in England. They are still striking up North. Poor North.

Col. Wofford has been confirmed postmaster at Corinth.

Senator Morton is not expected to live more than a few days longer.

Hon. Geo. T. Swann, an old citizen of Jackson, died recently of appendicitis.

The suffering in Fernandina, Fla., on account of yellow fever, is very great.

Senator Morton’s health is precarious without any indications of improvement.

The Royal Palace, Berlin, has eight hundred rooms, all magnificently furnished.

The premiums at the State fair are so far adustas to have vision and prophecy—Verse. 37. Moreover, what promise? Baptism? That is a duty enjoined upon our observance

ca, after Vanderbilt, are, according to Gen. Grant, Irish Catholics.

Pinchbeck still wants to be Senator, but the people generally are not of his opinion as to his fitness.

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